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# NEW-JERUSALEM MAGAZINE.

Vol. VIII. AUGUST, 1884. No. 8.

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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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# THE CHILDREN'S NEW-CHURCH MAGAZINE,

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THE

# NEW-JERUSALEM MAGAZINE.

VOL. VIII.—NEW SERIES.—No. 8.

AUGUST, 1884.

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## THE PLANTING OF THE MUSTARD SEED.

A CENTENNIAL DISCOURSE.*

"THE kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field: which indeed is the least of all seeds; but when it is grown it is the greatest among herbs and becometh a tree, so that the birds of the air come and lodge in the branches thereof."—MATT. xiii. 31, 32.

Two considerations, I believe, will warrant my regarding these Divine words as pertinent to the occasion on which we are assembled, the celebration of the hundredth anniversary of the introduction of the doctrines of the New Church into the Continent of America. One is, that in the Divine parable the mustard seed is said to be the least of all seeds. The other is, that also according to the declaration of our Lord, the "Seed is the Word."

The implanting of the truth of the Lord's New Church in the minds and life of men on this continent, is the subject which fitly engages our attention on this evening so near to the actual anniversary of the first public discourse of New-Church doctrine ever delivered in America, that, namely, delivered in this same city of Philadelphia by James Glen, on the fifth day of June, in the year 1784.

*Delivered before the General Convention of the New Jerusalem in Philadelphia, Sunday evening, June 1, 1884, by the Rev. Frank Sewall.

That we may have more definitely in mind the exact nature of the event whose hundredth anniversary it is our happy privilege to celebrate at this meeting of the General Convention, I will quote a passage from the "History of the Rise and Progress of the New Church," by Robert Hindmarsh.

Before doing so, however, it will be well to bear in mind that the death of Swedenborg had occurred in London in the year 1772; that all of his most important theological works had been published during his lifetime under his own supervision and in the Latin language. The following English translations had appeared before the year 1784: A translation of "Heaven and Hell," by Cookworthy and Hartley, in the year 1778, and one of the "True Christian Religion," by Rev. John Clowes, in 1781. In 1782 the Manchester Printing Society was established for the purpose of publishing the writings in English; and in the year 1783, in the month of December, was held in London the first public meeting of the friends and readers of the writings in that city. At that meeting arrangements were made for another to be held during the following week; and to make this meeting more public, an advertisement was inserted in some of the newspapers, stating the object in view, and "giving a general invitation to all the readers of Emanuel Swedenborg's writings in London or elsewhere to join our standard" in the language of the notice, "and by our common exertion to assist in extending the knowledge of their important contents."

Hindmarsh continues as follows: —

"This advertisement was immediately noticed by Mr. James Glen, a Scotch gentleman about to settle at Demerara, in South America, who was then in London, and who, introducing himself to the Society at their next meeting, most heartily united with us in our professed design of procuring and publishing translations of all Swedenborg's works. He gave us a short but interesting account of his first reception of the doctrines, which was on the ocean while he was on the return from America, where he had been to purchase a plantation for himself to reside upon. The captain of the vessel in which he was sailing — after many conversations with Mr. Glen, whom he found to be a person of literary

habits and liberal sentiments, in a great measure free from the influence of religious prejudices — told him he was in possession of a book written in the Latin language by a very extraordinary man, which he thought would prove acceptable to him; whereupon he presented him with a copy of the Latin work "De Cœlo et Inferno" (the treatise on Heaven and Hell). As soon as Mr. Glen had read the work and well considered its contents, he was all astonishment; first, at the nature of the information which that book conveys, and in the next place at the goodness of the Divine Providence which had so unexpectedly brought him into such a peculiar situation, that while sailing on the surface of the great deep of an abyss of waters beneath him, his eyes were opened to behold an abyss of Divine truths above and around him. That day Mr. Glen declared to be the happiest day of his life which thus brought to his view the glories of the heavenly state and the stupendous realities of the eternal world. . . .

"In the course of the year 1784, Mr. Glen (whose name has been already mentioned as the first person who answered to the advertisement inserted in the public papers by the Society's meeting in the Inner Temple, near Fleet Street) went to Philadelphia from England, taking with him — partly from the Society, and partly of his own free bounty — an assortment of such of the works of Emanuel Swedenborg as was then translated. He there attempted to promulgate the doctrines of the New Church, by public lectures and explanations of the Science of Correspondences, but without any apparent effect. He soon after quitted Philadelphia, leaving behind him the box of books which he had brought over from England. At that time Miss Hetty Barclay, a pious and intelligent lady, was residing in the family of the gentleman at whose house the books were left. Another account states that Mr. Glen lectured in Bell's Auction Rooms, Third Street, Philadelphia, in June, 1784, and that after he left Philadelphia a box of books came for him, consigned to the care of Mr. Bell, who sold them at public sale, Mr. Fisher and Mr. Bailey purchasing several. Miss Barclay had the curiosity to open the box and peruse the books contained in it, and after a long and careful examination of the new and sublime doctrines which they unfolded, she most cordially and fully embraced them. About the same time, or soon after, Mr. Francis Bailey, printer to the State of Pennsylvania, and one of the deacons or elders of the Presbyterian Church in Pine Street,

Philadelphia, also received the new doctrines, and with Miss Barclay and another lady, *formed a little Society,* the first in the United States; not for public worship, but for reading and conversing on the writings of Emanuel Swedenborg. Mr. Bailey soon wrote to England for more of the books, which were immediately forwarded to him. Some of them he circulated among his friends; others he reprinted at his own expense.

"Thus by the instrumentality of Mr. Glen, who first announced Swedenborg's writings in America, and afterward by the successful exertions of Miss Barclay, then of Philadelphia, Mr. Bailey, of Philadelphia, and Mr. Folsom, a bookseller of Boston, to whom the writings were also sent from London, the doctrines of the New Church were extensively circulated in that country, and the inhabitants of the New and Old World were, nearly at the same time, enlightened by the rays of Divine Truth proceeding from the sun of heaven.

"Miss Barclay, in 1789, paid a visit to her brother in Bedford, Pa., and shortly afterward made his home her permanent residence. There, by her intelligent and spiritual conversations, and a variety of Swedenborg's works, which she took with her, she laid the foundation of a New-Church Society, which, so long as it existed, had reason to bless her memory. Through her agency, either directly or indirectly, it appears that almost all the early members of the Church in the Western parts have received their first impression. She died in Bedford in 1796."

With his seemingly fruitless efforts in Philadelphia, in publicly proclaiming the doctrines, Mr. Glen's activity in behalf of the New Church was far from being at an end. On his subsequent return to London he became a prominent and highly esteemed member of the Society of the New Church there. In their organization into an ecclesiastical body, in the year 1787, James Glen's name heads the list of members, and to him is the Society indebted for the declaration of principles under which the organization was formed. He was a firm and pronounced advocate not only of the new theology, but of the separate ecclesiastical organization of the New Church. His letters, of which several are preserved,* show the profound confidence and religious earnestness which char-

* The Urbana University Library possesses several.

acterized this early disciple to whom, under the Divine Providence, America is so largely indebted for its first knowledge of the doctrines of the New Church.

In gratefully recalling the memory of those whom the Divine Providence called to be instruments in this cause of inseminating the new doctrines from England into this country, we cannot omit the name of the Rev. Jacob Duché, for some time rector of Christ Church in this city, who made the prayer at the opening of the Continental Congress in 1774, and was afterwards chosen chaplain of that body. Although, so far as we can learn, Mr. Duché did not openly proclaim the faith of the New Church in this country, he was yet largely instrumental, in an indirect manner, in bringing many to its ardent acknowledgment and open profession. It was through Mr. Duché, while residing in England, that the Rev. Wm. Hill became an earnest believer and advocate of the New Church. In his eager desire to make known the doctrines, he came to America and visited Boston with the especial purpose of becoming acquainted with the College at Cambridge, and introducing the works of Swedenborg there. It is through him, says Sampson Reed, in his biography of Thomas Worcester, that a knowledge of the doctrines of the Church and the works of Swedenborg was first introduced into Massachusetts, from which resulted the institution of the Boston Society. Directly or indirectly it seems probable that all the original twelve members of that Society, save one, received the doctrines through his influence. From Boston Mr. Hill went to Philadelphia, where Mr. and Mrs. Duché were now residing, and he was married to Esther, their eldest daughter. He died in that city in the year 1804.

It is said that Mr. Hill on going to Boston had great hopes of Harvard University. Those hopes, like many of the aspirations and plans of the early New-Church believers, were to be realized indeed, but in a very indirect way. Mr. Hill left in the Harvard Library a set of the "Arcana Cœlestia" in Latin. The College showed her appreciation of them by stowing them away among various odds and ends in a rubbish room. There, covered with dust, and almost out of sight,

they were discovered twenty years afterward by a curious young student who obtained easy permission from President Kirkland to take the big volumes to his room and keep them indefinitely.

To this discovery and the gracious permission of Harvard's President, Thomas Worcester was thus indebted for his introduction to the doctrines of the New Church, and for his life-long labor in their dissemination, and in the year 1856 his *Alma Mater* recognized his services in promulgating the theology which she had subjected in its infancy to such heroic treatment, in conferring on him the degree of Doctor of Divinity.

If it was thus to these two worthy Englishmen first of all —Mr. James Glen, and Rev. Wm. Hill — that America is indebted for the first actual promulgation of the doctrines here, while the indirect influence of that esteemed Philadelphian, Rev. Jacob Duché, was hardly less important, we must, nevertheless, not forget to give due honor to two names, both Americans, and both Philadelphians, who were the first to hear the message thus brought from across the seas, and to receive it into such good ground that it should spring up and bear fruit a hundred fold.

The volumes left by Mr. Glen in this city, came, as we have already seen, into the hands of two persons singularly but wisely chosen for their mission as the first to receive and communicate to others the heavenly doctrines; the one, a pious and intelligent woman, Miss Hetty Barclay, the other, the printer to the State of Pennsylvania, and an elder of the Presbyterian Church on Pine Street of this city, Mr. Francis Bailey. Who can fail to see something like a prophecy of two-fold significance in this interesting circumstance? On the one hand do we not see in this affectionate, ardent, and devoted woman a type of that quick perception of the truth, and that whole-souled devotion to it and love for its dissemination which is essential to all lively and healthy Church organization and growth? On the other hand, is not here clearly indicated to us the important part which that great instrument of the Church and of all civilization — the Press

— was to perform in the introduction in this land of the truths of the New Jerusalem?

I spoke of the efforts of James Glen in Philadelphia as seemingly fruitless; they were only seemingly so. He delivered but three lectures in Bell's Book-Auction Room, on the evenings of June 5, 11, and 12. The lectures were well attended.

In the advertisement the lecturer alludes chiefly to the doctrine of Correspondence as the new and wonderful science of sciences, to which he invites the attention of the "wise and good of every denomination." Swedenborg's treatise on the Nature of Influx is announced for sale at Bell's bookstore. The lectures are not free, the price of admission being one quarter of a dollar.

We do not hear of further efforts of Mr. Glen in Philadelphia; but among those who heard him lecture were Francis Bailey, the State printer, Miss Fisher, Capt. Lang, an officer of the Revolution, and John Young, then a youthful law student from Scotland. These all became interested. The box of books consigned to Mr. Glen came into the hands of Francis Bailey, at whose house Miss Hettie Barclay was then residing.

McCully, an English writer, author of "Swedenborg Studies," draws this pleasing, if fanciful, sketch of the opening of the box, and pays a deserved tribute of affection and admiration to this first New-Church woman of America:—

"And Hetty Barclay raised the dust-clad lid;
Gazed on the books sent from a distant land;
At random read, as Fancy skipped or slid
From page to page, awhile her dimpled hand
Turned o'er each crackling leaf. As from the strand
The water-fowl dart forth and skim the sea,
And lave at times — when o'er their necks a band
Of sunlit pearlets trickling roll and flee —
So o'er her faith swept truths heaven orbed with radiancy.

* * * * * * * * *

"And everywhere upon each Bible page
Her eye beholds what it ne'er saw before —
Her own soul's history from stage to stage —
Man's natal state of evil from the core.

The new-birth change of those would sin no more.
But deeper still, as inmost of each line
She read the life her Saviour lived of yore,
The Incarnation of that Lord Divine,
Whose Human glorified henceforth through heaven doth shine.

"And she must tell her thought to keep her joy!
Whoso looks back, his hand set to the plough,
Forgoes his chance of heaven. The maiden coy,
Earnest conviction radiant on her brow
Becomes the vestal missionary now!
She wins the yearning hearts of seekers round;
Learned and simple at her teachings bow;
Efforts repeated with success are crowned;
Heaven's seed soon widely germs, blooms on New England's ground.

"Heroic womanhood! free from pretence,
What miracles thy earnestness may work!
Thine is the gift of mightier influence,
And purest faith that looks athwart sin's mirk;
Detects the snares that in its darkness lurk;
Inspires man's feebler hopes; strengthens his trust;
Believing, makes believers; eludes the smirk
And sneer of worldliness,—ay, in doubt's dust,
Implants fair Eden flowers whose fragrance kills mistrust."

Miss Barclay's efforts in disseminating the doctrines had their influence chiefly in the western part of the country. She was largely instrumental in the formation of a New-Church Society in Bedford, Pa., where she made her permanent residence some years afterward, and from this Society migrated into various parts of the country further west, those who thus planted the Church over a wide region of our country.

Of those named above who heard Glen's lectures and received the doctrines presented, Mr. Fisher was a lawyer of great ability, a member of the Society of Friends. John Young was a Scotchman, lately arrived in America. He was so deeply impressed with the truths he heard, that he borrowed from Mr. Glen the first volume of the "Arcana" in Latin, and read it attentively. It was partly due to his enterprise that the first edition of the "True Christian Religion" was published in this country. Among the subscribers

to this work are found the names of three of the signers of the Declaration of Independence, namely: Benjamin Franklin, Robert Morris, and Thomas McKean, afterwards Governor of Pennsylvania.

But there is no American to whose memory a warmer interest attaches in these centennial recollections than that of Francis Bailey, of Philadelphia, the "father," as we may justly call him, of American New-Church publishers.

We read that after hearing and believing the Glen lecture, he began at once to disseminate the doctrines by conversations with his family and friends. He opened his house to all who were interested in the new teachings. Here not only his family and townsmen in those days met together to read, and study, and converse, but we hear of gentlemen of foreign countries resorting thither — Col. Van Rohr, a Swede, Mr. Chalmer, the Danish Consul, Capt. Bayard a refugee from the French Revolution, and Mr. Thomas Jaubert, from St. Domingo.

In 1787, Mr. Bailey printed "A Summary View of the Doctrines,"— being the first New-Church book printed in America,— the publication of "The True Christian Religion," and of "Conjugial Love" followed, and later, the "Doctrine of Life," and a New-Church Catechism. He distributed his publications to Colleges, Libraries, and other public institutions. Mr. Bailey subsequently removed to Lancaster, but returned again to spend his declining years in Philadelphia. His daughters remained true and worthy adherents to their father's faith, and with the Gwynnes, Murdochs, and Espys, offshoots from the Bedford Society, where Hetty Barclay had labored, were among the founders of the New-Church Society, and afterwards of the College at Urbana, Ohio. Following these publications of Francis Bailey in Philadelphia, came the edition of the "Liturgy and Hymns," in Baltimore, in 1792; of the "Angelic Wisdom concerning the Divine Love," and the "Doctrine of the Lord," in Boston, 1794; the "Doctrine of the Sacred Scriptures," and the "Heavenly Doctrines of the New Jerusalem."

"A grain of mustard seed which is indeed the least of all

seeds." From this small but earnest beginning, what a growth do we witness in the first century of New-Church publications in America! Who would have dared to prophesy that from the time those few strange volumes were by curious hands taken out of the box at Bell's Auction Rooms, in less than one hundred years in this same goodly city of Philadelphia, largely through the munificence of one of its own merchants, and from the press of its largest publishing house, and one of the great publishing centres of the world, there would be sent forth gratuitously to clergymen throughout the land who apply for them, some sixty to seventy thousand volumes of three of Swedenborg's more important works in the course of some ten years? or that in the city of Boston in this centennial year there should be printed and circulated an edition of the work on Heaven and Hell alone amounting to some forty thousand copies?

When we consider that a similar work of gratuitous distribution of the writings of the New Church to that of the Iüngerich Fund is being carried on in England, and to some extent in Germany and in Italy, that since the days which we are describing, when the "Arcana" was only to be had in Latin, and men waited with eagerness from year to year as the twelve volumes slowly appeared in English, the doctrines of the New-Church theology have been wholly or in part translated into the languages of France, of Germany, of Italy, of Sweden, Denmark, and Holland, Iceland, Poland and Spain, and that their open dissemination through the press has begun in distant India; when we remember that out of the little Printing and Tract Societies of Manchester and London, and from the individual effort here of Francis Bailey, John Young, and the Rev. Wm. Hill, have grown up the large and comparatively wealthy Swedenborg Publication Societies of London, and New York, and Philadelphia, which are placing their full sets of Swedenborg's works in all the leading literary and theological libraries in these countries, and the other able and energetic Tract and Printing Societies both here and in England, which are sending out thousands upon thousands of tracts and smaller works into all parts of the world, besides

our periodical literature in the English, German, Scandinavian, and Italian languages, we cannot but be struck with the extent to which this one power or means of dissemination of the truths has been developed in the New Church during the first century of its publications; and, believing that we honor most those whose names and whose labors in the early implanting of the Church we to-night affectionately and gratefully recall, by endeavoring to draw useful lessons and wholesome incentives from their example, it is to this feature of our Church's activity, growth, and influence, that I especially desire to draw attention on this occasion.

In emphazing the importance of the press as a means of disseminating New-Church truths, throughout not only our own country, but throughout Christendom and the world, I would by no means be understood as disparaging that of the pulpit or the organized sacred ministry. The scattering of the seed is not the culture of the plant; the growth of the Church inwardly, the life of the Church as a religious power and as the Divinely-ordained instrument for preserving among the people of a nation that which is Divine, and thus for the salvation of souls, by not only pointing out the way to heaven, but by leading men thither in love,—this is the work entrusted by the Lord to those who, with a loving voice and in the sacred offices of the Church, administer the Divine Word and sacraments.

It would ill become me to-night, in view of ministers and delegates from so many organized ecclesiastical Associations of the New Church assembled here from all over our country, and standing in this sacred and beautiful New-Church Temple of worship, and in the near vicinity of that of a brother Society in the same goodly city, to intimate that the growth of the New Church as an external ecclesiastical body, and as the nurturer of all that is of vital worth in our religion, is not a subject for profound and grateful congratulation, and for interesting consideration at this time.

The publishing or strictly literary activity of the New Church has been from the first very closely related to its ecclesiastical institution and growth. And without the ministry, the sacra-

ments, the Society membership, and the pastoral culture afforded in the organized religious Societies, it is hardly to be supposed that the zeal in publishing the writings could have been sustained as it has been to this day, and much less that it should have increased to such a vast extent. But my theme this evening is the "Planting of the Mustard Seed," not its nurture or its growth. How has this been in the Divine Providence mainly brought about?

The answer to this question lies in one of the most interesting and remarkable features of the New Dispensation itself, namely, that of its appeal being first to the intellect of men, and hence of the great and wonderful instrument providentially provided for the dissemination of ideas — the printing-press.

How wonderful is this invention when we reflect upon its influence upon the moral and religious condition of the whole world. In the implanting of Christianity the human voice was largely instrumental in reaching the masses to be converted, although still the written Word, or the uttered teachings of the Incarnate Word Himself, lay behind the oral teaching. Faith came by hearing, and hearing by the Word of God.

Without the Word, the Scriptures — the "It is written," given from above, there would have been nothing to preach, — nothing the hearing of which should produce faith.

So in these days of the Lord's Second Coming and of the New Church. The writings are given first as the foundation; the internal sense of the Divine Word is laid open,— the "Seed is the Word."

This Divinely-given truth of the internal sense of the Scriptures is the seed to be scattered abroad; but the mode of the scattering of the seed is now vastly different from that of the early apostles of Christianity. It is the Lord's wise and merciful providence that it should be so.

As the Lord raised up in the days of the First Coming a great political empire, whose language should be the language, or whose Scripture was the Scripture of the whole civilized world, so in the days of his Second Coming he has raised up

an empire, not of Rome, but an empire of letters,— the empire of the printing-press; and it is to this mighty realm, and through its irresistibly powerful mandates, that the Lord has sent forth anew in these days his Word upon the earth.

It is no mere figure to say that, as a messenger of the New Dispensation, Swedenborg found his voice in the press. It is nowhere recorded that he preached a single sermon, or delivered anywhere a public discourse on the subject of religion or the New Church. We do not even hear of his making this subject a conspicuous one in his ordinary social life or conversations. He was a silent man; his conversations were in heaven; he could afford to be silent, his written words were to speak after him; they were to speak over sea and over land, in England, in distant America, in Germany, France, Italy, in Africa, and in India.

Quietly, without enthusiasm or elated hopes, he sent the handsome and stately Latin quartos as they came from the press to the leading clergy and to the universities. They were to be his voice after he had passed away, and in the Lord's own time.

It was, very probably, through the volumes sent by Swedenborg himself to Cambridge University that Jacob Duché first was led to procure those which he is said to have had with him here in America, and one of which he loaned to the Rev. Wm. Hill in England.

It was through one of those quietly-published Latin volumes that Swedenborg's voice was heard by James Glen, and in the midst of the Atlantic. It was through those dust-covered volumes of the "Arcana," lying for twenty years in the rubbish-rooms of the Cambridge University of New England, that the voice of Swedenborg was heard by Thomas Worcester and his associates, the founders of the Boston Society. It was through a Latin volume of the "Arcana," presented by James Glen, that the voice of Swedenborg spoke to John Young in the year 1784. It was from the pages of the Latin edition of this work that there shone forth a vision as sublime and as glorious as that of Paul the Apostle, upon the dazzled vision of John Clowes, of Manchester, England, who

saw there written the words *Divinum Humanum;* and when he saw, in spirit fell down and worshipped the Divine Humanity of Jesus Christ!*

Nothing more perfectly typifies to us the silent but mighty power of the Divine Truth than the printed volume. It goes where no voice can reach; it is with man when the presence of every human being is denied; it talks with a man's reason; it enters silently into a man's soul; it uses no impassioned oratory; it does not depend on hasty and passing impressions; its words are there to stay; to be recalled and recounted; to answer when questioned, and to refuse to be silent or to retract in the face of whatever opposing influence.

Both the nature of the doctrines and the experience thus far of the New Church, plainly indicate that it is of the Divine order and providence that the work of disseminating the doctrines of the New Church through the printing-press shall be preliminary to all other steps in the ultimate and general formation of the New Church in an ecclesiastical form.

"The Gospel must first be preached in the world for a witness to all nations, and then shall the end come."

It is upon the truth, the Word of God appealing from its internal sense to the natural understanding of man, that the great work of the religious reformation depends. This is because of the freedom of thought in spiritual things into which the world is in these days entering as never in its history before.

The race seems to have grown into its manhood. The Father speaks no more in allegories alone, nor in the simple, unexplained commands fitting the age of childhood. The Word is revealed, not to the senses alone as a miracle and history, but to the rational soul, as the Divine law underlying all being, creation, and regeneration.

The Divine Word comes not again in poverty, and clothing itself in human weakness. It comes as a conqueror. "The kings of the earth bring their glory and their honor unto it."

* See "Memoirs" of John Clowes.

Its empire is that of thought and rational conviction, not of external authority.

To lay this foundation for the new religion of the world, nothing is so effective as the dissemination of the Heavenly Doctrines by the quiet missionaries of the printed page.

"The Lord gave the Word: great was the company of those that published it."

The many needful and saving ministries of the Church will follow where the seed of the Word has first been planted by means of the printed page. This is the seed which a man has first to throw into the ground in these days of universal criticism and inquiry. After the seed is sown, then indeed the earth bringeth forth fruit of herself, man knoweth not how.

The Holy Spirit worketh for the reformation and regeneration of souls in ways unknown to us, but still through human agencies. It is necessary that there be the obedient and willing agents by which the seed may be sown in the outward intelligence of man; and that there be a faithful and consecrated ministry by whom the care of souls and the nurture of spiritual knowledge and spiritual life may be maintained through the sacred offices of the Church. Through these as agencies the earth will bring forth fruit; "first the blade, then the ear, after that the full corn in the ear."

It is because the truth as an instrument of reformation must precede the affection which rules in the regeneration of man, that we see today the New Church in her capacity as a publishing and printing society far more active, efficient and conspicuous, than as a body of religious worshippers.

The books of the Church have gone out indeed, into all the world; openly or secretly they are being searched and inquired into by the more enlightened leaders of religious opinion everywhere. Transformed more or less, disguised by change of phrase and by concealment of the source, the doctrines are in a thousand pulpits, and in hundreds of columns of the religious and secular press, finding their way more or less burdened and marred, but, nevertheless, with something of

their critical and decisive power into the minds of religious men and women the world over.

Much, indeed, of what is called advanced religious thought in our pulpits and press, has had its inspiration directly from the works of Swedenborg, and in not a few instances its source is bravely and honestly acknowledged.

Much again, it must be confessed, is, in these days, both in and out of the New Church, called "New Church" which has very little, if anything, to do with genuine New-Church doctrine or principle, being simply an innovation upon, or a rejection of the old order of things, and a part of the general breaking up and disorder which we see in many institutions in these days.

Not only for the general broadcast sowing, therefore, of the seed of the heavenly truths, given for the Lord's New Church, is, the publishing of the writings demanded, but for the enlightenment of all classes as to the source of the new truths they hear; which truths will all the sooner be acknowledged in their proper character, as the clergy feel that they may own them, without offending the people with them.

And still more is the widest possible distribution of the published writings demanded, as affording the only standard by which that which is the genuine doctrine of the Church, shall be distinguished from that which is spurious or pretended, or more or less mixed with human conceit or error.

When we look upon the peculiar condition of religious society, and especially of the more thoughtful and influential portion of mankind, at the present day, and compare it with the state of the times at the beginning of the dark ages, or during that period when we see the human mind no longer slumbering in sluggish stupor, or in the drugged sleep of superstition, or of the fear of persecution, but all awake, all alert to every question and to every whisper of doubt or suspicion, regarding what has been fixed for ages; when we see men afraid to trust their emotions least the heart lead them to a religion which knows more than they "know" their reasoning minds ought to know; when we see men arming themselves against persuasion from any source, but that of their

own calm and sober reflection; when we see these silent messengers, these more than Jesuitical intruders, the printed books, speeding quietly to palace, to hovel, to the bedside of the sick and helpless; to the prince, the magistrate, the soldier, the teacher, the merchant, the physician, the laborer; going everywhere silently, speedily, and irresistibly as the wind itself; need we in view of this wonderful and peculiar characteristic of our age, ask any longer why it was, that when Augustine and his fellow monks, brought no books to Britain, nor Patrick to Ireland, save the few precious copies of their mass-books; and while Bonifacius — the gentle Winfried of Germany had only to lift his voice to quell the savage Teutons, and make them bow to the one all holy Name; and while Ulfilas taught the Goths along the Danube and through the Scythian wilds without other needed argument than the picture of the Crucified Lover of men, and the repetition in their tongue of his own loving words, why, that now, the doctrines of a new Christianity are given to the world without a voice being raised, or a word uttered, by the silent issuing of page after page from the printing-press; from the silent and solitary records of the great heaven-rapt seer himself in the loneliness of his study chamber with naught but the Hebrew Bible and the New Testament for his companions; from the long and lonely, uncheered but uncomplaining labors of Tafel in Germany, of Le Boys des Guays in France, and of Loreto Scocia today in Italy.

Not that the voice of the living preacher is henceforth to be silent; but that for the conversion of the world, and the establishing of a genuine religion and living faith and a new universal church of the Lord, in which the Lord, the Saviour, Jesus Christ shall be rationally seen and acknowledged as Divine, and as the only God; in which the Bible shall be seen to be truly the Word of God, and divinely inspired *by virtue of its spiritual sense;* and the keeping of the Divine commandments from, and by faith in the Lord Jesus Christ, to be the *only way of life and gate to heaven;* and further, in order that theology, far from being apart from science, may be seen to be really the soul of science, or the science of sciences, and there-

fore that which prevades all fields of knowledge, and the knowledge of God to be at once the inmost and foremost, the controlling, informing, and enlightening knowledge, without which, reason itself loses her clearest power of vision;—for such a conversion of the world as this, this silent seed must first be scattered far and wide, scattered as only the printed page can to-day carry ideas to men of every condition, able to read, wherever they are.

The historian tells us that when Christianity was first being publicly proclaimed, Rome for the first time began to practise religious intolerance, and to banish and persecute the adherents of the new religion. Up to that time the rights of all the conquered nations were respected, and the worshipper of whatever Deity might set up his shrine or statue in the Pantheon. But in that temple of all the Gods, there was no place for the statue of Christ. Why? Because the Christian could tolerate the presence and the worship of no other God but him.

Could Rome sacrifice all and accept of this unknown, this crucified, this weak and humble Galilean for its only God? The Emperors said No! and the people in the arena, fond of human sacrifices, and glad to see martyrs thrown to the lions, said No! but after a thousand years, when the temples of the Emperors were leveled to the dust, the cross of the Crucified stood in the arena a monument to the fidelity of the Christians of those early days who poured out their life's blood in witness of their faith.

Again is the question asked in the appearing to-day of a new religion and a new faith, Will it find a place in the Pantheon? And if not, why not? The New Church has no reason for discouragement. If the Lord's word be true, and if this his New Church is verily to be his kingdom, then its beginning must be as the grain of mustard seed, which is the least of all seeds. Such was Christianity in its beginning.

Look at Christianity at the end of the first century of its day of Pentecost, in the year of our Lord, let us say 133! Numerically it may have numbered a few more converts and a few more ministers and apostles than our roll of ministers and church members in Europe and America numbers to-day;

but there were not then the hundred thousand silent missionaries at work in all the high and low places of the world, as is now the case in the providential establishment of the New Church. And, as we have said, is the question asked, Why is the New Church not admitted into the Pantheon? why is it not fellowshipped by the other churches as evangelical? why is it so small and unrecognized, an almost unknown body?

Is not the answer, like that of the Christian of that early time, "The Lord Jesus Christ is all or none"? The New Church can never be a sect or denomination among those who either place Jesus Christ as a God among gods, whether three or more, or who deny his Divinity and class him only with other illustrious and good men. *To the New Church the Lord Jesus Christ is God, and God alone;* in him is the Father, from him proceeds the Holy Ghost; he alone is the Immanuel, God with us; he alone is the Beginning and the End, the First and the Last, the Almighty!

Moreover, the New Church proclaims a doctrine of Redemption, a doctrine of Salvation, a doctrine of the Resurrection and the Future Life, as radically and essentially unlike that of the so-called orthodox or evangelical theology of to-day, as was the doctrine of Christ's teaching unlike the Mosaic religion as taught by the Jews in his time, whether by Sadducee or Pharisee.

Of *Redemption* it teaches, not that Christ purchased man's release from punishment by suffering in man's stead, but that he delivered man from the power of sin, by conquering hell and holding it forever subjugated to his Divine Humanity.

Of *Salvation* it teaches, not that man is saved by any mere act or profession of faith, but that "he enters into life by keeping the commandments."

Of the *Inspiration of the Bible* it teaches that the Word of God is inspired in every part, because it was written from Divine dictation, according to the law of correspondence between natural and spiritual things, and hence contains an internal, a spiritual, and Divine meaning clothed in the literal sense of history, allegory, and parable, and that by virtue of

this internal sense the Church may, by means of the Word, be brought into association with the angels of heaven, and with the Lord.

Of the *Resurrection* it teaches that man at death rises into or finds himself at once in the spiritual world, and clothed in a substantial spiritual body in which he is to live to eternity; and hence the material body is never raised again.

And of the *Future Life* it teaches, not that all men are to wait until the destruction of this planet before there will be a judgment day, and therefore before any one can have found his final home, but that the judgment follows after the death of each in the world of spirits, and that thence every one goes into his final home in heaven or in hell, drawn by his own ruling love or the disposition he has cultivated while in this world,— whether mainly a disposition controlled by the love of self and of the world, or by the love of God and of the neighbor; that is, of a life of active usefulness accompanied with the desire and effort to shun all evils as sins against God.

Is the Pantheon ready for such a creed and worship as this? Or, if it accept this, must not all the rest be removed? Can it accept this and retain its long-hallowed beliefs?

"Shall I," says the orthodox Christian of to-day, "shall I make way for the claims of this New Church, which demands not a little, but *all;* not a niche only, but the whole temple? Am I ready to give up my doctrine of 'Three Persons,' each of which is God; one of whom suffered in love to appease the just anger of another? Am I ready to give up my doctrine of the 'Vicarious Atonement,' of the resurrection of the natural body, of salvation by faith alone in the redeeming merits of Christ's blood; and of Christ's coming again in person in the clouds at the final destruction of the earth; of the possibility of instantaneous conversion, and the probability of entering heaven, through the mercy of God, regardless of the kind of life one has lived upon earth? Shall I yield all this to make way for the doctrines of the New Church? Who is this dreamer that we should listen to him? What is this New

Jerusalem that we should all migrate from our well-established old cities to enter her gates?"

Is it strange that the New Church is the least of all the religious bodies of the world, when its teachings and its claims are so totally unlike those of the prevailing sects of Christians or of other religions?

Is not the mustard seed the least of all the seeds? And yet small and insignificant as it appears, what is the purpose of this least of the seeds? and what is the prospect of its growth?

If, as we have seen, there is practically no half-way recognition of the New Church possible at the present day; if the very nature of its claim as being verily a new Divine dispensation is such that it must in any religious body supersede any teaching or any authority except that of the Divine Word itself, where are we to look for any growth, if not in the deliberate and thorough renovation and reconstruction of the creeds of the Orthodox Churches, which, except in occasional and rare instances, is not likely soon to come about?

The answer to this question lies not so much in the attitude of the Old Church toward the New directly, as in its own internal condition at the present day.

The change from Old Church to New Church, directly or immediately, and by congregations, is not the only possible change to be contemplated in these days. The Old Churches are undergoing changes in themselves and in their relations to the world outside of them, quite as significant as any avowed change of faith.

The Church standards may remain intact, the most orthodox sermons may still be preached, and the most unflinching confessions still be heard; but withal there is disintegration within.

Many sincere minds either want to hold to something which their pulpit does not give them, or that which is given in ever so firm a voice, is heard with surprise, with distrust, critically or in doubt.

It is useless denying this. The Churches themselves have been drawn in many ways to acknowledge the existence of this

disintegrating and weakening of the old foundations, and we are all aware of the expedients adopted, and attempts made in very recent times for meeting this threatening danger, and arresting this tendency of the orthodox bodies to crumble and to fall.

The attempts have been doubtless made in sincerity and to the best ability of those engaged.

Some have been in the direction of a conservative restriction of what should be allowed; others in the relaxation of old restraints, and the escape from friction and jarring, by giving wider field for the exercise of individual opinion. Many minds are today in this critical, reasoning, and uneasy state, at the same time that they are sincere and earnest seekers after spiritual truth, and a rational doctrine of religion and revelation.

How far the efforts to satisfy these by revised creeds, or by abandoning creeds shall succeed, remains to be seen. This much will seem sure to New-Churchmen; that it is for these sincere, earnest truth-seekers, who feel that the church no longer feeds them with genuine spiritual food, and who yet prize religion too dearly to consent in any way to its hindrance, it is for these, that the mustard seed, the least of all seeds, is not only sown, but is already growing. Yea, it is for these it is rapidly becoming a tree, so that the birds of the air may come and lodge in the branches thereof.

Says Swedenborg, at the close of the first number of that wonderful book entitled "Heaven and Hell," in declaring the purpose for which, in the Divine Mercy, he was called to see and to make known the things revealed in that work,—"That ignorance may be enlightened, and incredulity dispelled." Despite all the direct and irreconcilable opposition between New-Church doctrine and the accepted standards of the Orthodox Churches of to-day, yet let no sincere Christian look upon Swedenborg and the New Church as hostile to anything that is really vital, really precious, really saving in the holy Word of God and the religion of Jesus Christ.

The New Church comes not to tear down, but to build up. The work of tearing down is being done by the infidelity and open assault which, the world over, is undermining Christi-

anity, and nowhere more than in our own country. The strong support of the clear, rational statements of Swedenborg is already being felt by Christians of every name and land; and many are recognizing here in these heaven-descended truths the mercifully-given barrier which shall withstand the onslaughts of the unbelieving reason, and establish the Christian religion really and finally on the only foundation that can endure, a rational conviction and a rational faith.

"To enlighten ignorance and dispel unbelief" is Swedenborg's avowed mission and calling. Let every man listen calmly and soberly to his testimony as given in his published writings; and then, without prejudice in his own mind, and in the clearest, soundest judgment of which he is capable, decide whether his mission is or not being accomplished at this day in truly bringing forth "new light out of the Word of God," and new knowledge regarding Divine things, to enlighten the ignorance of man, and thus revealing the Lord himself anew to him; enabling the Lord to make, in a spiritual manner, his Second Advent to the world, namely, in the *Divine truth which is from him.*

Let the candid and sober reader of Swedenborg's pages judge whether in a spiritual sense the Lord is not making all things new in heaven and in earth, and founding his New Church as the New Jerusalem foretold in revelation, which is naught else but a system of Divine doctrine given by illumination from the Lord himself, and descending from God out of heaven to the minds, and into the hearts and lives of men, —the kingdom of our Lord Jesus Christ in the heavens and upon the earth.

Brethren, it is a happy coincidence that the General Convention, which held its first meeting in this city sixty-seven years ago, on the feast of the Ascension of our Lord, should be assembled to celebrate this interesting anniversary of the first promulgation of the Heavenly Doctrines in this country, on this the day of Pentecost, the "feast of First Fruits." This is the anniversary of that season, in which the Holy Spirit, the promised gift of the Father, descended upon the

apostles tarrying at Jerusalem, and on which they first began to exercise their apostleship on earth in preaching the Gospel, teaching all nations, and baptizing them into the name of the Lord Jesus.

Let the sacred lesson of this day come to us all with its refreshing, cheering, soul reviving, and soul confirming import. Let it speak to us who are assembled here in the dawn of a new Christianity, and in a mission of new light and of new hope to our fellowmen. Let it tell us of the need of two things, of two obligations, two requirements, demanded of us as truly as of the apostles of old. One, the faithful waiting in the holy city of Jerusalem, the other, the anointing of the Holy Spirit from on high. Both are absolutely needful if we would labor usefully and successfully in the extension of the Lord's New Church upon the earth.

To tarry in the city, is to abide in the divinely-given doctrine of the church; neither yeilding anything to prejudice, nor to gain the popularity of the world, nor adding anything out of the conceit and pride of our own human selfhood.

To receive the power from on high, is to have our zeal for the Church, and our labors in sending forth the heavenly teachings commited to us, whether by printed pages or by word of mouth, illumined, guided and consecrated by the presence of the Holy Spirit, proceeding from the Divine Humanity of the Lord Jesus Christ.

It is only by this entire fidelity to his holy doctrine, and by the grace of the Holy Spirit abiding in us, that we may hope to serve him as the true apostles and ministers of his New Church, and that our work here below, may fitly respond to that being done in the spiritual kingdom above, by his apostles and angels there. May indeed our work, with the Divine blessing, carry with it to the generations to come after us, as faithful a witness to the holy truths of the New Jerusalem, and exhibit as trustful and as confident a waiting on the Lord for results, and as entire and self-denying a devotion to the work immediately before us, as we have beheld in those whose memory we affectionately recall to-night.

When another hundred years shall have passed away, who

can tell what changes shall have come over the religious world; what advance shall have been made in the development of the Lord's New Church in this and other lands!

One hope, one purpose, one resolution with God's grace let us cherish; that of us who are now living, and bear the standards of the newly given revelation to the world, the posterity of that distant day may say, that we proved as faithful, as courageous and as prudent in making use of the opportunities and means afforded us in the Divine Providence now, as we feel assured that the early fathers and mothers of the Church a hundred years ago, did of theirs.

Whether much or little be the result of what we now do, will be determined not by any immediate outward changes manifested to us. The change from an Old to a New Church, or Divine Dispensation on the earth, is a slow process.

It is only ages after the change has really been effected, and when it stands out in bold lines, and in the contrasted masses of great periods or clusters of events in the history of the distant past, that man's vision can take in anything of it as an outward visible change.

Rather is the efficacy of our work to be measured by the degree of self-consecration with which we offer up ourselves to the Lord, each according to his own ability and capacity of use, to be his instruments in doing his work, and thus in hastening the coming of the kingdom of the Lord, and the day when over all the earth there shall be one Lord, and his name One.

For to return to the Divinely given symbol with which we began: "The kingdom of heaven is, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how.

For the earth bringeth forth fruit of herself; first the blade, then the ear, then the full corn in the ear."

FRANK SEWALL.

## THE LORD'S PRAYER.

The Lord's prayer! Its very authorship assures us that it must be a full and perfect prayer. Everything that the Lord can inspire us to desire and to ask must be included in its few and brief petitions. Other prayers are not forbidden us. We may approach the Lord with all the freedom and simplicity that the trustful child exercises with the beloved parent. But would we know how to pray, and for what to pray, we must find it here. These words contain the spirit and the substance of all prayer. "After this manner pray ye." And we can hardly doubt that, as progressing in the heavenly life we enter more deeply into these words, we shall find in them an all-sufficient expression of every prayerful aspiration of our hearts. Those aspirations will fall into these Divinely formulated utterances as their fitting and perfect embodiment.

Can we conceive of any words that could more tenderly or truthfully bring the Lord before us, or that could better prepare us to come into his presence than those which begin this Divine prayer? "Our Father who art in the heavens." We are here taught to pray not to a distinct and inapproachable sovereign, but to One whose qualities are all fatherly qualities; whose love is a fatherly love; and whose wisdom is a fatherly wisdom. His is not the far off and arbitrary rule of a monarch, but the watchful and tender care of a parent. "Your Father knoweth what things ye have need of before ye ask him."—Matt. vi. 8. Like a father he has all our wants and necessities constantly before him.

And praying to a Father implies a childlike state in us. We are to become as little children,—sincere, humble, trustful,—not doubting the love, the wisdom, or the ability of our Father. Before this state the queries and quibbles of skepticism as to the uses and the effectiveness of prayer dissolve away as mists before the brightening sun. Reasonings, culture, philosophy, are as nothing without the simplicity of the little child. The little child must be "in the midst," because

the things of heaven which are hid from the wise and prudent are revealed unto babes. And with the little child "in the midst" we shall find no difficulty in praying with sincerity, earnestness, and confidence to "our Father who art in the heavens."

He is "in the heavens," and to find Him we must rise to the heavens. In accordance with His instruction, we must enter into our "closet,"—into the interiors of the mind, where dwell our highest affections, our noblest aspirations,—and having shut the door against the natural, ambitious, and self-seeking thoughts that cause us to doubt the very existence of a heavenly Father, we are to pray to the Father "who is in secret,"—who is in the heavens.

But this is not enough. We crave more definite and distinct conceptions of Him to whom we pray. Our heart's cry is, "Show us the Father, and it sufficeth us."—JOHN xiv. 8. And the reply comes gratefully home to us, "He that hath seen Me hath seen the Father."—verse 9. In Jesus Christ, the Father stands revealed to our view. In him dwells the Father, as the soul dwells in the body. We come to the Father by Him, as we come to the soul by the body. He was, and is, Emmanuel—"God with us." For by the removal of the infirm elements of the humanity derived from man, that humanity was lifted up and made Divine. It became a Divine Humanity, a perfect embodiment of the Divinity—the Father. Hence he could say, "I and my Father are one" (JOHN x. 30), and "He that hath seen Me hath seen the Father."

Thus revealed, we worship not an "unknown God," but one of whose person and character we may have the most definite and distinct conceptions. "Our Father who art in the heavens" is none other than He who says, "Come unto Me all ye that labor and are heavy laden, and I will give you rest" (MATT. xi. 28); who says, "Let not your heart be troubled. . . . I will not leave you comfortless; I will come to you" (JOHN xiv. 1, 18); who says, "I am the good Shepherd, and know My sheep, and am known of Mine" (x. 14), and whose promise is, "If ye shall ask anything in My name I will do it."—xiv. 14.

The prayer addressed to "our Father who art in the heavens," goes forth not into emptiness, but to the Divine Man, Jesus Christ. It is this form, now made Divine, that should fill our vision and be present to our thoughts. We may see him, as in the transfiguration; his face shining as the sun, and his garments white as the light; and seeing him we see the Father to whom we are here taught to pray.

With this clear revelation of Him to whom the prayer is addressed, we are now taught to say "Hallowed be thy name." The name of the Lord stands for himself — for his character, his qualities, his attributes. When we are called, in the Psalms and elsewhere, to love the Lord's name, to exalt it, to glorify it, we at once think of the infinite perfections of his character, and the estimate in which we should hold them; and when we read in the Apocalypse of those who have the Lord's name written in their foreheads, it is plain that by such are meant they who have his character and qualities inscribed upon their lives.

Before we have entered into the closet and shut the door, before we have become humble and childlike, it is our own names that we would hallow — ourselves that we would exalt. But when we have sincerely and trustfully said "Our Father who art in the heavens," then we are prepared to say "Hallowed be thy name." It is the Divine perfections that in this state we are reaching out after; it is the Lord's Divinely Human character that we make our ideal, and long to realize in ourselves; and it is that his name — his qualities — may occupy an exalted and holy place in our minds, that we are taught to pray "Hallowed be thy name." There can be no true prayer unless we inwardly and sincerely reverence and look up to Him to whom we pray.

We hardly need to speak of the injury we sustain in using lightly or profanely any name of the Lord, or anything that enters into his worship. We cannot thus cast down the Lord's name and trample it in the dust, and still be able to exalt it in holy worship. We cannot carelessly and jestingly use the words of Sacred Scripture, and still read and repeat them as devoutly and reverently as before. "Thy Word is

very pure, *therefore* thy servant loveth it."—Ps. cxix. 140. We can only love the Word with a holy and exalted love, by keeping it very purely, sacredly guarding it from all impure and profane associations. And that the Word, and everything used in holy worship, may be so guarded, we are instructed to say at the very beginning of this Divine prayer, "Hallowed be thy name."

And then we are prepared to pray "Thy kingdom come." We long to come under the rule of the Divine truth; for while the truth presents a forbidding aspect, and requires of us constant inward self-denial, yet we can see that its rule is not that of a self-seeking monarch, but of a life-giving Father. We perceive that "the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is this day."—DEUT. vi. 24. When we say "Thy kingdom come," we pray for help to obey the truth — to keep the commandments. This petition is a reaching forth after a life of true order,—a life in which all lower affections and thoughts shall become subordinate to higher affections and thoughts; a life like to that described in the parable of the house built upon a rock, which shall be based upon heavenly principles, and shall withstand the trials and temptations which sooner or later must overthrow every structure that has not a like foundation. The kingdom of the Lord must come within us before it can come without us. The truth must rule in the heart before it can rule in the life; and it must rule in both heart and life before we shall desire to enter the kingdom of the heavens.

But not only are we taught to pray "Thy kingdom come," but also "Thy will be done, as in heaven, so also upon the earth." How many heart-struggles and life-struggles have there been over this petition! To give up our own wills — to *willingly* say "Thy will be done"—is truly a laying down of the life. But to thus lay down the life, is to make room for a higher, a nobler, a truer life. The will that is to be done is not the will of one who desires to crush us, but of One who wishes to lift us up, and bestow upon us the most exalted of blessings. It is not the self-will of a despot, but the good-will of a Father;

of Him who says, "If ye then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give good things to them that ask him."—MATT. vii. 11.

The Lord cannot take away our wills, for that would be taking from us our essential life. But if he can induce us to freely give them up, and receive his will instead, then can he impart to us eternal life. How plainly, then, is his great love manifest in introducing into the Divine prayer this petition, which it sometimes seems so hard for us to utter. Very sweet is it *to be able to say* "Thy will be done." It implies that we recognize the Lord's fatherly leading, and feel that our only safety lies in tightly clinging to his hand. That hand will surely lead us on to happiness and to heaven.

It is not sufficient, however, that we be resigned to the Lord's will. There is no giving up of our own wills in that. We are resigned to what we cannot help. But when we can truthfully say "Thy will be done, as in heaven, so also upon the earth," we feel that that will is a blessed will, full of love and of life for us, and that nought would tempt us to place our wills in opposition to the Lord's.

As we now come to the petition "Give us this day our daily bread," it is possible for us to discern something of the wonderful order that prevails in this Divinely-taught prayer. Not until we can say "Thy will be done" can we truly pray "Give us this day our daily bread." For the "daily bread" is not simply or chiefly natural food, but spiritual food,—the food that will promote our spiritual growth and well-being. We know not how this food is to come to us. We know not just what daily experiences will be spiritually best for us. But when we have become as little children, and have acknowledged the Lord as "Our Father," when we have chosen his commandments to be the ruling principles of our lives, and have adopted his will in preference to our own, then are we prepared to say "Give us this day our daily bread." We are ready to submit the ordering of our lives into His hands; to cheerfully accept His plans in place of our own, with full assurance that whatever daily experiences He

provides or permits are best for us,—best suited to feed and nourish the heavenly life within us. And when we step into the daily life thus arranged for us, and seek to live it faithfully, patiently, and gratefully, then we receive our "daily bread." We cannot receive it until we are ready and willing to do so; and one means of our becoming ready and willing, consists in our offering the prayer "Give us this day our daily bread."

And the same is true of the petition which follows, "Forgive us our debts, as we also forgive our debtors." The Lord is Mercy itself. He needs not to be asked to forgive. "Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee."—Ps. lxxxvi. 5. It is not to make the Lord more ready to forgive that we are taught to utter this petition, but to bring ourselves into a state to be forgiven. It is only as we are ready to call upon the Lord for forgiveness that he can forgive us; for then we acknowledge our evils, we hate and shun them, and we long to have them taken any. In this state we can pray "Forgive us our debts," and can also add "as we also forgive our debtors." For it will then be our endeavor to put away all enmity toward others, to shun every desire to injure them or to subordinate their interests to our own. We cannot be forgiven while we ourselves are cherishing anger and resentment, for we thus show that we are unwilling to relinquish our evils; and the first essential of forgiveness is, that we let go of our evils.

This petition turns our thoughts inward upon our own hearts, that we may see if there be depth and sincerity in our desire after forgiveness. As we utter the words "Forgive us our debts," the question is at once suggested, Are we also forgiving our debtors? For we can receive only as we give. "Blessed are the merciful, for they shall obtain mercy."—Matt. v. 7. The state in which we can forgive, is the state in which we can be forgiven.

The final petitions of the Prayer, "Lead us not into temptation, but deliver us from evil," seem to some minds fraught with difficulties. Does the Lord ever lead us into temptation? Is it not true, as the apostle affirms, that God tempteth no man, "but every man is tempted when he is drawn away

of his own lust, and enticed"? — JAMES i. 13, 14. To neither of these queries is the answer a doubtful one. The Lord never leads us into temptation. It is true that the primary source of temptation is the evils within the soul. And yet these petitions give us a wonderful revelation of the wisdom and love of the Lord. By them we may see how tenderly and truthfully he brings down the Prayer and adapts it to our weaknesses and our necessities. All through it have we been led to recognize and acknowledge the fatherly leading of the Lord. In the petition "Give us this day our daily bread," we were taught that the Lord was present in all our daily experiences, seeking through them to feed us with the bread of life. And when, under this superintending providence of the Lord, we come into trial and temptation, does it not *seem* — *must* it not *seem* — that the Lord leads us into temptation? It is by his permission that we are tempted; and were not the temptation certain to prove useful to us, he would withhold the permission.

To all appearance, then, the Lord does lead us into temptation. And while the genuine truth that temptation comes only from inward evil may be clearly before our minds, how naturally and sincerely do we take the apparent truth upon our lips, and pray "Lead us not into temptation"! In what other language could a prayer adapted to all persons and all states be couched.

To many minds, however, these words suggest yet another difficulty. As regeneration is impossible without temptation, why, in a prayer Divinely given, should we be taught to say "Lead us *not* into temptation?"

But is their any real difficulty here? On the contrary, are not these petitions wonderfully and beautifully suited to all human experiences? The humble soul is ever distrustful of itself. It ever shrinks from trial, and draws back from temptation. Its natural, spontaneous utterance is "Lead us *not* into temptation." Yet, as it realizes that thus, and only thus, can its inward evils be discerned and overcome, it is strengthened to add, "*But* deliver us from evil." Though we shrink with self-distrust from the trial yet will we welcome it, if it shall be the means of our delivery from the dominion of any evil.

How perfectly is this state illustrated in the earthly experiences of the Lord. When undergoing His last and greatest temptation, the prayer that was wrung from His lips was the exact counterpart of these petitions. "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."—(MATT. xxvi. 39.) The infirm humanity of the Lord shrank from the trial, as every humble, self-distrustful soul must shrink. And yet He would not shun the temptation, if only by means of it could the Divine purposes be accomplished. So in the Prayer divinely taught us, we may say — we *must* say — "Lead us *not* into temptation," yet are we to add "*but* deliver us from evil."

And now we come to the closing words of this wonderful Prayer in which we are instructed to ascribe to "Our Father who art in the heavens," "the kingdom, the power, and the glory, forever." These words are a fitting consummation of all that has gone before. They are perfectly child-like words. To utter them properly we must indeed become as *little* children.

The little child in his simplicity, looks up to the parent with perfect trust and confidence, as possessed of every exalted power and quality. And it is the purpose of this Prayer to bring us into a like state with respect to the Lord. Beginning with the acknowledgment of Him as "Our Father," its every petition is designed to deepen the feeling that we are indeed His children. And if its utterance has had this Divinely-intended effect, then are we prepared at its close to say, "For thine is the kingdom, and the power, and the glory, forever, Amen." We feel that everything true, everything good, everything that brings to us real happiness and blessedness comes from the Lord. However it may reach us, it has its origin and source in Him. As far as this Prayer has been permitted to do its true work within us, we must go forth from its utterance with self humbled, with affections and thoughts uplifted, and full of child-like trust and confidence in Him who has revealed himself to us in the Divinely human form of Jesus the Christ, as "Our Father who art in the heavens."

WILLIAM H. MAYHEW.

## TRUST.

Storms ne'er last forever;
Clouds but hide the blue
Where the sun shines ever,
Steady, constant, true.

So when clouds of sorrow
Wrap the soul in night,
Hopeless seems the morrow,
Quenched in gloom the light,

God's love still is shining
Steady, constant, true;
Trust Him, unrepining,
He will comfort you.

Nellie F. Cornell.

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## BOOK NOTICES.

Anti-Tobacco.

A little book with this as the leading title is published by Roberts Brothers, of Boston. It contains three papers or lectures upon the subject, and condenses the testimony of many physicians and other observers.

Probably the only way to check the now enormous abuse of tobacco, is to give all possible light upon the effects of it, so that they who use it, and their friends, may notice those effects as soon as they appear. No doubt many would continue to sin under the clearest light; and still very many would be saved. Notwithstanding the evidence of the streets in every city, it is a surprise to learn that in "England, Germany, Holland, the United States, and France, more money is devoted to this luxury than pays the bread bill"; the expenditure for tobacco in the United States alone amounting to "two hundred and fifty millions of dollars"! On reading this, one involuntarily stops to think how abundantly every wholesome want might be supplied if men cared only for what is wholesome; and how every good work would be sustained if men gave their strength to good works.

The physical and moral evils ascribed in this book to the excessive use of tobacco are many and formidable; and the evidence in regard to them is in general convincing. Among them are "tobacco amaurosis," "smoker's sore throat," "palpitation of the heart, dyspepsia, weakening of the intellect, and a more or less increased desire for strong drink," also cancer of the lips, and ulceration of the lips and the tongue. Paralysis of the nerves of the eyes, the ears, or the stomach, appears to be quite common. Easily observed effects are, "languor, fulness, relaxation of the muscles, trembling of the limbs, great anxiety, and tendency to faint."

The noticeable moral effects are, "indifference or apathy with regard to the comfort of others"; a moral lassitude which makes the smoker careless of evil, and unable to make the effort to improve; and an irritated, nervous condition, with a craving for stimulants and excitement. We believe these statements to be entirely true; and we wish they could be so widely known that wherever such effects appear in consequence of the use of tobacco, they might be instantly recognized and charged to their proper source. If this could be so, and men were wise, probably the consumption of tobacco would be diminished at once more than ninety per cent. J. W.

Manuals of Religious Instruction.

Two pretty volumes have appeared from the press of the New-Church Board of Publication, as companions to the very useful Manual of Bible stories printed last year. We have examined them with care, and have formed the opinion that our people are largely indebted to the compilers.

Mr. Hayden's little volume of 218 pages, 3 1-2 by 5 1-2 inches, contains a complete Sunday-School treatise of "facts about the Bible." He treats of the origin of the Word, the nature of Revelation, the Books and their contents, and concludes with some facts as to ancient versions. On account of the value of the treatise we wish it might have been published on its own merits, rather than as "Bible Series III," for it deserves a wider circulation than our schools can afford. The time which has been given to its preparation is evidently considerable, and it has been spent in a way to benefit all those who read the book.

Of the companion volume which contains a smaller and larger catechism, and which appears as "Doctrinal Series I and II," we

cannot speak so freely, not feeling so sure of this method of instruction when employed verbatim. The first part is a reproduction of a catechism already well known in England and America, and is full of *good guidance* to a teacher. But some answers seem to us capable of improvement, as, for instance, when a child a dozen years old is taught to speak of its duty to be "industrious in my business, sincere and just in all my dealings, and faithfully to do my duty in my station and calling," and when it is taught to define judgment as "the determination of our futures." The latter part of this volume is occupied with the "Faith of the New Church," as found in our liturgy, the Decalogue and the Lord's Prayer. Much care has been exercised in arranging the questions and answers, in selecting doctrinal passages to be read in connection with each subject, and in producing a book of permanent usefulness to those able to make use of this method, which may not be open after all to our doubts.

Hygienic Physiology, with special reference to the use of Alcoholic Drinks and Narcotics. Adapted from the "Fourteen Weeks in Human Physiology," by Joel Dorman Steele. A. S. Barnes & Co. New York and Chicago.

This is a well-arranged school-book, giving clear and concise descriptions of the organs and processes of the body, with questions for classes. It is not original except in its arrangement; but this certainly is calculated to promote intelligent thought upon the subjects treated of. The effects of excessive use of alcoholic drinks and narcotics are well illustrated; and in this respect it will be helpful to the cutting off of abuses, which is so necessary before rightful temperate uses can appear. An appendix gives useful hints about conduct in the sick-room, and the treatment of injuries. J. W.

Solution of the Pyramid Problem. By Robert Ballard. New York: John Wiley & Sons. 1883. pp. 109.

One of the most interesting contributions which have been made to the study of the pyramids comes from an Australian engineer, who has worked from others' measurements, and has constructed the ingenious theory that the pyramids were built to aid the operations of Egyptian surveyors, who, with the help of obelisks, could carry lines from the pyramids to any part of the country. He finds that

Cheops and Cephren were placed on the angles of a right triangle, and indulges in figuring from this basis as to the design of their builders. The idea that they were constructed simply as tombs, he does not receive, and he rightly omits to notice the adventist theories of Smith and others. He says,—

"Thirty-six centuries ago, they, already venerable with antiquity, looked proudly down on living, laboring Israel in hopeless slavery, in the midst of an advanced civilization, of which the history, language, and religion are now forgotten, or at best only slightly understood.

"Thirty-six centuries hence, they may look down on a civilization equally strange, in which our history, language, and religion, Hebrew race and British race, may have no place, no part.

"'For men may come and men may go,
But I go on forever.'"

The *Dawn*, edited by Rev. P. Ramage, of London, is a well-printed weekly newspaper of sixteen pages, measuring 10 by 7 1-2 inches. It is therefore a little smaller and a little thicker than *Morning Light*. *Dawn* is sold at a penny, and its older sister at three half-pence. Both are superier in style to our *Messenger*, which seems to be helpless in making its exterior harmonize with its aim. *Dawn* evidently has its eye upon the religious classes at large rather more than *Morning Light*, which is more fully the paper of our organization; and yet *Dawn* has an excellent department of "Church News." The two papers united under an editor of energy and talent, would give our brethren abroad a worthy and effective organ, and one which would be sufficiently broad in its scope to be of benefit to all in any way interested in the aims of the New Church.

The Fortunes of Rachel. By E. E. Hale. New York: Funk & Wagnalls. 1884. pp. 221.

Mr. Hale's gift in writing stories which have no connection with truth, but which are decidedly amusing, is so well known, that his reputation does not suffer from a failure to make a story seem in the least degree plausible. From the beginning of this story to its end, all is highly improbable, and the combination utterly so; but it will find many readers, who will wish that Mr. Hale would use his talent in a wiser way, but who will not doubt his right to do as he will. Yet does not such work as this, however unbecoming in a clergyman supposed to deal in his pulpit with verities, also degrade American literature?

We commend *The Critic and Good Literature* as an excellent weekly publication under a cumbrous name. Its appellation is due to the consolidation of two enterprises. Notices of new books, with copious extracts, literary news and a "free parliament" for questions are the principal departments. The office is at 18 Astor Place, New York, and the price is but three dollars.

The Journal of Christian Philosophy, edited by Prof. John A. Paine at 30 Bible House, Astor Place, N. Y., is doing excellent work, though we fear that its unsectarian character may be a pecuniary detriment to it. In the number for April the "Teaching of the Apostles" was printed in the original, and was followed by a translation and by articles on its genuineness, priority, source and value; its phraseology as an index of its age; and on its teachings, from competent scholars. *Journal* is not a good name for a quarterly, but its contents are of the best.

Three Villages. By W. D. Howells. Boston: James R. Osgood & Co. 1884. pp. 198.

No one excels Mr. Howells in writing for the amusement of the cultured, and he is at his best when minutely describing everyday scenes, forming from his delicate humor a bright frame for the commonplace. His accounts here of Lexington and of the Shaker village at Shirley, tell nothing, but make excellent reading for rest. In the third sketch, however, he strikes out into actual history, and shows the best dramatic power in narrating the story of a few Indians Christianized by the Moravians, persecuted by the white people, and massacred by the frontiersmen. We wish that so fitted a writer might diminish his making of novels in order to do more such work as this little, powerful history of Gnadenhütten.

We acknowledge with thanks the receipt from Messrs. R. Hoe & Co., through Messrs. Root & Tinker of New York, of an engraving representing eleven of the leading Journalists of London; their faces framed in a reduced facsimile of the first pages of their respective Journals.

## THE NEW CHURCH.

### *Organizing the New Church.*

The work of organizing has from the first occupied the principal part of the time of some of our people. Taking for a starting-point the general truth that usefulness depends on organization, as the usefulness of a man's body depends upon the healthful development of it, they have always been organizing. The result is not always happy. Two tendencies have been developed which have looked to the extremes in this matter. On the one hand has been the desire for "Rules of Order," and the like, which have been adopted from time to time, and modified, and codified, and re-codified. On the other has been seen a party who wanted nothing but work, who instinctively opposed the attempt to reach so early a full organization, and who have been inclined to hold themselves independent of the somewhat close organization.

These two tendencies are both liable to be carried to excess. The desire for personal freedom may run to an individualism which lets no one help any one else except in a loose, hap-hazard way. Churches organized on the Congregational plan are very free; but, so free that before they can effect missionary labors they must unite and choose as a head a trusted leader, who may be called a Secretary, but who is really a bishop or overseer of the body which supports him. To organize efficiently is now the effort of all bodies once purely Congregational, and the more they accomplish by organization, the more they are led to abandon the old prejudices in favor of independence.

But this tendency to organize may run too fast, and, to use a rude image, may put more harness upon the young steed than will permit it to grow. The early Christians were not fitted to maintain a full organization, and they did not undertake to do it. It was not seen that they needed high functionaries, and they wisely refrained from appointing them. But the Romanist tendencies developed order after order in the priesthood, till Christendom fairly groaned beneath the burdens imposed for their support. The tendency to extreme organization has an illustration in the Catholic Apostolic Church, which has four orders in the priesthood and a very small number of members.

Our own body shows much more of the tendency to over organize than it does of the tendency to ineffective independence. How it would be if those who have stood aloof, from independent proclivities, had always borne their part in council we cannot say, but any cool observer looking at the state of things would say that we are at least far along in our organizing. To point this out would perhaps be to involve the subject in personality, and this we avoid by simply saying that one active minister of talent and wisdom might do all that is done by the present class of Ordaining Ministers or General Pastors. He must of course be free from pastoral work; he must of course be a man of great energy; he must of course be free from petty feelings arising from local or inherited prejudices, and he must love his work. Such a man might have been hard to find, and could not have been permanently chosen, but it is self evident that such a man would have ordained all the ministers of the last twenty years, would have done all that the Board of Missions has done, and would have found time to visit and encourage all our principal Societies.

We do not mention this to advocate it, for it is now too late, and the eight General Pastors that we have, are to be respected for their office, if not a majority of them are at work as such; but we do mention it as an argument against further elaboration of our organization. Our movement should be the other way. We should listen to our practical men rather than to our organizers, for at least ten years. We should wear looser rather than tighter garments. We should lessen rather than multiply classifications. We should wait rather than hasten. As between two or more Constitutions proposed to the General Convention we should choose the most elastic one, the one most promotive of free development, the one which is least open to the criticism of being a full-fledged ecclesiasticism.

The genius of the New Church is catholic. It is not easily restricted to the bounds of a sect, such as are set by the use of ecclesiastical terms now distinguishing some sect. Organization it must have and does have, and that organization will be best which is called forth under Providence by manifest needs, and which proceeds in its development only so far and only so fast as the uses to be performed require and provide.

*Sarah Parsons Doughty.*

We find in the *Messenger* of July 23, a just and discriminating notice of this saintly woman, whose removal to the spiritual world occurred a few days since.

It is highly proper that the periodicals of the Church, in a branch of whose useful work Mrs. Doughty has occupied so prominent a place, should put on record their appreciation of her services.

The writer of this remembers that the late Mr. Caleb Reed, well known among us as an excellent writer and a person of sound literary taste, expressed the highest opinion of Mrs. Doughty's capacity as a composer of stories, especially for the young. He also well remembers the impression made on him by the innocent simplicity and pathos of her pictures of child life. Probably one of the most interesting periods in the history of the Church among us, so far as relates to that most important part of its work,— providing for the needs of the children,— was that when the life-like stories and delineations of Mrs. Doughty, Miss Ann Augusta Gray (afterwards Mrs. Carter), Miss Alice Clark, and others of a kindred genius and spirit, graced the pages of the *New-Church Magazine for Children*. Perhaps some of us from not taking into account the changes that time produces, may have had the opinion that we can hardly do better for our children now than to republish the productions of those to whom we have referred; so strong and happy was the impression they made.

They did their work well, and it was, is, and should be highly appreciated, though they did not do the work of the present generation. There is more that is new which remains now to be done that would not have been possible if Mrs. Doughty and the others had not done their work so well.

We subjoin the tribute of Mr. Benjamin Worcester:—

"It is with feelings of mingled joy and sadness that we learn of the death of Mrs. Sarah P. Doughty; sadness at the loss of her family and near friends, joy that her loving spirit is freed from a frame that has ill borne the incessant demands on its powers, and has at last succumbed in grievous suffering. With less than the mother's physical endurance, the daughter has followed at a few months' interval. Young and joyous spirits both, it is pleasant to imagine their happiness now in their new freedom and reunion.

"Mrs. Doughty inherited from her father, the Rev. Samuel Worcester, clear understanding of truth, with readiness of expression; and from her mother, liveliness of fancy and strong sympathy with children. It was natural that she should take up the pen that had written Stories of Common Life; and

The Young Farmers gave no less delight to a wide circle of youthful readers. Many pleasant stories followed, some in periodicals, some in volumes, and a Life of Swedenborg, for youth. In the fifth volume of the *Children's Magazine* was published a simple and useful explanation of the first eight verses of the first chapter of Mark, by Mrs. Doughty, and in the sixth volume some valuable papers on Maternal Instruction. After this she was a regular contributor of children's stories for twenty-three years, till the suspension of the Magazine, to the success of which the interest of her stories had largely contributed. In the present new series we have not noticed her familiar initials, but her mother's pen, which she in turn had laid down, we find put to good use by her own daughter, Emma W. Doughty, in very acceptable tales.

"Early in life Mrs. Doughty was much at Brighton with her uncle, Gorham Parsons, and with her aunt, Miss Sally Worcester. On Mr. Parsons's fine estate she cultivated her love for the beautiful. From her Aunt Sally she could not but imbibe something of the refined kindness of manner and dignity of spirit that made so strong an impression on the younger generation. In her married life, Mrs. Doughty was fortunate in being united, herself one of the first children of the New Church in Massachusetts, with one of the first of the New York Society, the son and namesake of the Rev. Charles I. Doughty. Her own faithfulness to the Church was well supported by the unfailing devotion and integrity of her husband, and had its fruit in a family of faithful children. Through the period of these family cares, feebleness of health and limited means, in part necessitating the writing, which was at the same time a work of love, kept Mrs. Doughty very much at home, preventing her from extending her acquaintance widely. But to her old friends she was always the same, kind, affectionate, and youthful in spirit, trustful, and thoughtful of the better world. It is a pleasure to share these remembrances with those who have known her only through her writings."

## *Theological Studies.*

The subject of the proper arrangement of the studies in a theological course, is one which has been somewhat discussed in the past, and in regard to which there is probably some difference of opinion. What studies shall be engaged in, and to what extent, are the subjects of inquiry? Almost every student has his idea of what is best, and certainly every minister has, while the Faculty of our School undoubtedly have. An editor, then, may be permitted to form an opinion, and we have been considering what answer, after experience in the School and in the field, we should give to the question. We have thought that an answer, to be clear, should be expressed in unequivocal terms, and we have therefore put our thought into the following form: Supposing the whole course to be represented by one hundred points, we should divide them thus: —

| | |
|---|---|
| The Doctrines of the New Church in the spirit and letter of the Holy Word . . . . | 40 |
| Biblical Languages and Criticism . . . . | 15 |
| Preparation and Delivery of Sermons and Lectures. | 15 |
| Pastoral Duty, including the Rites and Sacraments. | 10 |
| Sunday-School Work in Theory and Practice . . | 10 |
| Ecclesiastical History . . . . . | 10 |
| | 100 |

We speak of these merely as a basis from which variation may be made with advantage in exceptional cases, but which may form a basis of introduction for the majority. It will be seen at once that we are thinking mainly of the minister's usefulness. The great subject of the Doctrines in the spirit and letter of the Word, seems to us to demand at least forty per cent. of the time, in order that the student may read at length the Word and the writings, may become familiar with the contents of both, thus with the interpretation of the Word, and, in short, with the Bible illumined by the Lord in his Second Coming. Next in importance we would place the study of Hebrew, Greek, and Textual Criticism, then all that pertains to effective pulpit work, then all that pertains to effective work out of the pulpit, by means of the sacraments and pastoral care, making the Sunday-school a separate study, and finally, as a most useful but necessarily subordinate study with most ministers, Church History.

We shall receive with thanks and present such modifications of this table as may be contributed.

### *The New Church Abroad.*

The News Department of the *New-Church Magazine*, London, is excellently managed. We gladly draw from it a few interesting facts. An article on the New-Jerusalem Church has appeared in the *Pall Mall Gazette* from the pen of Dr. Bayley, and has been widely copied. The Manchester Tract Society has printed fifty thousand copies of the "Doctrine of Life," and has expended some twenty-five hundred dollars. The Birmingham Society, Rev. Mr. Rodgers, has lately received twenty-five new members. The many friends of the Rev. J. F. Potts, of Glasgow, will be pained to learn that he has been ill for some months and unable to preach. The "beautiful little church" in Paris is well attended, and there are signs of progress there.

### *Divorce.*

Some of the churches see the importance, in these days of loosening the marriage tie, of declaring their adhesion to the law of the Holy Word. Thus the Methodists, recently assembled in Conference, decided to insert in the discipline the following: —

"No divorce shall be recognized as lawful by the Church except for adultery, and no minister shall solemnize marriage in any case where there is a divorced wife or husband living; that this rule shall not apply to the innocent party in a divorce for the cause of adultery, or to parties divorced seeking to be remarried."

Our own Convention might, we think, with benefit to its members and to its public influence, make a similar declaration. And no teaching is more emphatic than that found in C. L. nos. 255 and 468,—"the sole cause of divorce is scortation, according to the Lord's commandment in Matt. xix. 9."

### *Our Convention Number.*

In presenting our readers with the full report of the doings of the recent Convention, including many reports and communications of much interest, we introduce our number with the historical discourse preached by the Rev. F. Sewall, on the evening of Convention Sunday. The much-discussed address of the Rev. L. P. Mercer to the Ministers' Conference on the subject of the "New-Church Sermon" we must defer, on account of its length, to the next number. We would gladly have presented our readers with some of the briefer addresses made at the Convention, but they did not come into our hands. It would seem to us better that such connected papers should appear in a periodical of this character than that they should be separated from each other, printed in small type, and made to appear as Correspondence in our newspaper, thereby crowding out its legitimate contents; but the wishes of the writers must be the law.

## THE RELIGIOUS WORLD.

The *Andover Review* for June contained as its leading article a remarkable paper on "Transition Periods in Religious Thought," from the pen of the venerable T. M. Post, D.D. No more timely article has appeared in the *Review*. Dr. Post looks calmly at "the dangers and difficulties looming up before us, and waiting around any mistaken judgment and action of ours," and says,—

"Certainly there must be transition periods of thought in all things to which human science attaches. Truth is eternally the same, but man's science of that truth is not so. A conflict with this law of transition in thought were as hopeless as a conflict with that of the seasons or the roll of the world."

He dwells upon the attitude to be taken by lovers of truth, and says,—

"Matters of grave logic and reason are not to be met by innuendo and fling, nor by crimination and suspicion, nor more, by beautiful enthusiasms or gush of pious pity and goodish platitudes, but by sober, serene, earnest, and severe reason and logic."

As to what may be about to happen, he remarks,—

"The old forms of thought are not usually reasoned down or voted out, or formally repudiated. They usually pass silently into disuse, as no longer representing existing phases of feeling or belief in the public mind. They have lost their working power. In their place, in like manner, without formal election or decree, new forms that better meet the existing condition of mind and of working force will gradually and silently be installed."

He does not hesitate to state the fault with dogmas of the past, and goes so far as to say,—

"Some dogmas once consecrated in the beliefs of the Church, and championed by the greatest intellects and its noblest and saintliest men, and bound fast by adamantine logic in its creed, if now pushed on the world would drive it to infidelity. Something must move, something must give way; either this gloomy theology or the throne of God."

He deprecates the policy of repression and all attempts to suppress the desire for change. "No chapters in human history are more opprobrious than these which record such attempts; none

more disastrous and ultimately more hopeless," he says; and he goes on to urge with solemn earnestness,—

"Let us beware of the delusion into which past ages have been so prone to fall; of imagining that, with us or our times, theology has become a finished science, fixed, complete, and changeless in substance and form, all innovation upon which is laying presumptuous hands on a Divinely perfect temple, and that consequently all change or modification suggested is profane and mischievous. Let us not forget that theology must be a progressive science, while it is a study of the Infinite by the finite, and while, though one of its factors is immutable, the other is perpetually changing in standpoint, faculty, and competency. We can now clearly see that without transitions in the past, that were deprecated and anathematized in their time, Christian faith would have been shipwrecked. Let us beware lest, in disregard of past experience and of the philosophy of progress, we exasperate, and make malign and disastrous, movements we are impotent to suppress, but might by kind and candid treatment guide to beneficent issues. Our first great quest is truth; the consequences we leave to the God of truth."

Then coming to the definite change which is called for,—the exaltation of the Lord,—he adds,—

"The lifted-up Christ alone will draw us securely on through storm-vexed transitional eras. To him alone the Spirit is given without measure. In him alone dwells the fulness of the God-head bodily. In his face alone is seen the glory of the Father. Christ is the fulfilment and consummation of all Scripture, and its final supreme interpretation. In him are the supreme forces of the Gospel —forces which draw, not coerce. He is the ideal to which all Churches and all souls aspire; the upbuilder and uplifter of the world and of the kingdom of God."

### *The National Church of Sweden.*

The intolerant action of the Swedish bishops in beseeching the Evangelical Alliance not to bring its fraternal influence into their midst, has called attention to that relic of the past, the State Church. We give a few facts about it:

From 1527, when the country opened its doors to the Reformation, down to 1860, only Lutherans, the adherents of the State Church, were allowed residence and citizenship. Whoever left this Church was expelled from the country. Toleration of other religious communions began less than a quarter of a century ago. In case any denomination wishes official recognition, the law demands that they appeal to the king, and lay before him their confession and discipline. No monastic institution or female convents are allowed to be founded. Of the four million five hundred and seventy thousand inhabitants, according to the statistics

of 1882, about four million five hundred and forty-five thousand are adherents of the Lutheran faith. The Episcopal system of Church government prevails in Sweden, but with the distinct understanding that it is not a Scriptural or necessary arrangement, but only that of prudential policy. There are twelve bishoprics, and one archbishopric, that of Upsala. The number of parishes is one thousand three hundred and fifty-six, served by two thousand four hundred pastors. Those, too, who severed their connection with the State Church are compelled to pay the tenth of all their property tax to the maintenance of the State Church; for in Sweden all property, without exception, is taxed for the benefit of the Church as well as of the State.

It also appears that there are many of bad reputation in the State Church, and that the influence of other bodies is considerably felt. Thus the Baptists have twenty-two thousand eight hundred and ninety-one members in three hundred and thirty-one congregations, the Methodists seven thousand five hundred and seventy-two members in sixty-four congregations, while there are Jews, Romanists, and others, among whom we must count our own little movement, principally in Stockholm, where Rev. Mr. Boyesen has a Society of about one hundred members, and where, as we hope, a church will soon be erected.

### *Unreasonableness.*

A WRITER in the *Presbyterian Journal* prints an article entitled "God's word about the Destiny of the Heathen," and then proceeds to give *his* word to the extent of nearly two columns without any use of the Scriptures. We are concerned with such work only to point out this common mistake of our Calvinist friends who argue from every ground but the true one. This writer says, for instance:

> "It is plainly written that all men by nature and practice are guilty and condemned. Eternal hopelessness is the universal state. Satan did thorough and universal work. Ruin is utter woe. Text might be piled on text right here."

But our brother piles no texts. We are concerned to know where it is "plainly written." We remember the saying, "The Lord is good to all, and his tender mercies are over all his works." We recall such a text, as "suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." And so we might go on. We do not see how a Bible reader can talk to

Bible readers as this Presbyterian does. We do not believe in probation after death as commonly understood, but the alternative is not at all this hopeless doctrine.

### *Dr. McCosh's Evolutionism.*

We see no reason why one should not wholly approve of the view of Evolution held by the venerable president of Princeton College, and set forth in his recent work, "Development; what it can and what it cannot do." Referring to Spencer, he says,—

"I have set forth some truths not noticed by that powerful speculator, who is as remarkable for what he has overlooked as for what he has looked at. I think I have helped somewhat to clear up this subject by representing evolution as an organized causation. I reckon it as a privilege in my declining life to be able to defend God's way of acting by development, which gives a consecutive unity to all nature and as a stream from the throne of God flows through all time, widening and deepening till it covers the earth, as the waters do the sea, with the riches it carries."

### *Literal Fulfilment of Prophecy.*

Dr. Robertson Smith, in his "Prophets of Israel," has said, with great cogency,—

"Not only have Isaiah's prophecies received no literal fulfilment, but it is impossible that the evolution of the Divine purpose can ever again be narrowed within the limits of the petty world of which Judah was the centre and Egypt and Assyria the extremes. . . . These are considerations which have long been obvious to all but a few fantastic Millenarians, whose visions deserve no elaborate refutation. But even serious students of Scripture do not always clearly realize the full import of the failure of the literalistic view of prophecy; and the doctrine of literal fulfilment, rejected in principle, is still apt to exercise a fatal influence on the details of prophetic exegesis."

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### *Note.*

In consequence of the demands on our space for other purposes, the continuation of Mr. Hawkes's essay on Authority, is deferred. We shall print next a double number for the months of September and October, and so secure for our assistants a little vacation.

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